THE

Character of God's Servants in Time

AND

Their Condition in Eternity:

A FUNERAL SERMON

ON THE DEATH OF

The Rev. J. Gordon Maxwell,

PREACHED IN

Emmanuel Church, Kensington,

June 3d, 1867,

BY

REV. RICHARD NEWTON, D. D.

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EXTRACT FROM MINUTES.

Philadelphia, May 9th, 1867.

We, the Vestry of Emmanuel P. E. Church, representing an afflicted parish and people, sustained and comforted for twenty-eight long years, under the earnest ministrations of a beloved pastor, the Rev. J. Gordon Maxwell, now called to his eternal rest, desire to leave the following on record :—

First.—Our sense of humble submission to the will of Divine Providence, under the loss which we have sustained in the departure of our beloved friend and rector.

Second.—Our comfort in the remembrance of his long and earnest ministrations among us—"having turned many to righteousness, he shall come forth from the bondage of the grave, to shine like the sun in the firmament."

Third.—Our hearty thanks to Almighty God for the good example of His servant, who always spoke "the things which become sound doctrine, showing uncorruptness, gravity, sincerity," and our steadfast purpose to emulate his walk and conversation, so that when death shall overtake us, we may be found ready.

Fourth.—Our tender sympathy with his bereaved family, whom we commend to the ever present mercy of Him who hath said "Fear not, for I am with thee; be not dismayed, for I am thy God."

SERMON.

"THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOREVER AND EVER."—*Daniel* 12: 3.

Suppose that from time to time one of the planets from our solar system, or one of the fixed stars in our firmament should disappear—how eager our desire would be to know what had become of it! Astronomers tell us that such occurrances have really taken place. Stars, whose appearance and position were well known to them, have actually disappeared, so that the places which once knew them know them now no more. But, however earnestly we may long for information respecting them, we cannot gain it. We may reason and speculate as much as we please on the subject, but we cannot reach anything more satisfactory than speculation.

In the Church of Christ, His ministers are spoken of as "*stars*." He, Himself, as He walks in the midst of the golden candlesticks, "holdeth the stars in His right hand." When a minister dies it may be said that a *star* has disappeared from the ecclesiastical firmament; and we are not left to speculation here respecting what becomes of those thus taken from us. Reason, observation or experience, indeed, avail us nothing, but revelation does. When our loved ones in Christ are taken from us, and, with the eye of sense, we see them no more, we take up the volume of our Farther's Word and read therein what He has told us concerning them; and then, with the eye of faith we seem to see them still: Yes, yes, indeed,

> "We see them on their Zion-way;
> About their ranks bright glories play;
> While their joyous looks and bearing high
> Blend with the notes of victory,"

There are many passages of God's Blessed Word which give us the instruction we so much need on this subject. I

know of none, however, more beautiful or suggestive than the portion selected for our present text: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteonsness as the stars forever and ever."

The star which was fixed here by the hand of our Divine Master and which shed its clear and beautiful light, during so many years, for the guidance and comfort of those around him, has disappeared. And while we bless God that that star was permitted to shine so long in this earthly firmament, we think of it now as taking its place among the glorious constellations of the firmament above; and then the question naturally arises, What is its position and appearance there? It is just the question which presses itself upon us, from time time, when the followers of Jesus, whether ministers or not, are removed from the scene of their earthly labors. And this question is fully and fairly met by the language of the text: "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever."

And in meditating on this beautiful passage, there are two leading points to which we may regard it as calling our attention, viz: *The character of God's servants in time, and their condition in Eternity.*

When we come to look at our text more closely, we notice that it contains four several clauses; two of these belong to the first division of our subject, or the character of God's servants in time; the other two belong to the second division, or the condition of God's servants in eternity.

And when we come to take up the first division of our subject as set forth in the text, we find the character of God's servants, in time, *described by a single word, and illustrated by a single sentence.* The word that describes it is the little word "wise." "They that be wise." Wisdom, in the Scriptures, stands as the synonym of true religion. "The fear of the Lord is the beginning of wisdom." God's definitions of words and things are the only correct ones; and, according to His

standard, the wise man—the only one to whom this term properly belongs—is the man who fears God and keeps his commandments." Webster defines wisdom to be "a choice of the best ends, and the best means of securing them." Now, no one can deny that the soul—the immortal soul—is the best, the noblest, and the most valuable thing that God has made. To promote its welfare therefore, to seek it when lost, and to secure it when in danger, is the best end that any child of Adam can set before himself as his chief aim in life. And when we set about securing this object in the way that God points out in the Scriptures, then we are using the best means of securing that object. And this is just what every true christian man and christian minister is doing. In the highest and broadest sense, in *God's* sense of the word, he is setting before him as his aim in life "the best end" that any creature of God can seek; and he is "using the best means" of securing it. To pursue any other course is to sacrifice the soul to the body, the eternal to the temporal; and the man who does this deserves to be branded, in the broadest and most emphatic sense, with the appellation of a *fool.* God puts this mark upon him, and eternity will show how richly he deserves it. But the man who sets the welfare of his undying soul before him, as the great end of his existence, and makes everything bend to that, *this* man—though he gain no honor, and win no wealth, and make no figure among men—may yet truly be called *wise.* God calls him so. In the broadest and most unqualified sense he *is* wise. The light of eternity will show the fitness with which this term applies to him, and a beholding universe will give their applauding verdict in approval of the application. And thus we have the character of God's servants in time described in a single word. They are *wise.*

And as this character is described by a single word, so it *is illustrated by a single sentence* in our text. The illustration of the wisdom of God's servants has its practical exhibition in their efforts to *"turn many to righteousness."* The true, earnest-minded servant of God, whether in the ministry or not, will give himself to this work; and the man who does this,

gives the best practical proof that can be given of his wisdom. Hence, says Solomon, "he that winneth souls is wise." But every true-hearted minister of Jesus makes this his specialty. His great aim in life is, not to uphold certain doctrines or seek the success of any party issues, but to save souls. For this he studies, and prays, and preaches, and labors. For this he counts not his life dear unto himself. He is ready, like the apostle, to become all things to all men, if by any means he may save some. And this is proof of the highest wisdom. And there is a single feature connected with the soul which justifies this course; it is the great, the amazing, the indescribable *value* of the soul. Jesus epitomized all that can be said on this point, when He asked that solemn, startling, unanswered question "what shall it profit a man if he gain the whole world and lose his own soul?" A single soul outweighs, in worth, the great globe with all its treasures! Oh! then to win souls is the highest wisdom!

And, as what Jesus *said* illustrates the worth of the soul, so what *He did* for it exhibits the same. And when we take up this point, we pause not to speak of what He did for the soul in the constitution of the human frame, in the preparation of this curiously-wrought casket, which enshrines that peerless gem. We pause not to speak of what He did for the soul in the arrangement of its own mysterious mechanism. There is thought, with its creative faculties; reason, with her God-like powers; imagination, with her angel wing; memory, with her teeming treasures, and the will, with its kingly sway—O how these all tell upon the point before us! But we may not dwell on them. There is ONE thing Jesus did for the soul, before the wondrous majesty, the indescribable grandeur of which, all His other doings for it dwindle into comparative nothingness. *He redeemed it! He redeemed it!*

"Bound every heart, and every bosom burn."

What He did not for the angels when they fell; what He has not done —so far as we know—for any other order of creatures, *He has done* for the soul of man. And *how* has He done

it? At what cost? "By the *sacrifice of Himself*." By His death on the Cross.

> "Oh! what a scale of miracles is here!
> Its lowest round, high planted in the skies;
> Its towering summit lost, beyond the thought
> Of man or angel!"

The Cross of Jesus is the only point of view the universe affords, from which to study out, in its true light, the great problem of the worth of the soul. And when we sit down there to meditate—when we reflect that He who hung upon that tree, "all covered with a gore of blood," was the Lord and Giver of Life to all created beings, the Maker and Upholder of this mighty universe; when we reflect that every drop of blood He shed, and every pang He bore, and every throb of anguish that rent His bosom, aud every mark of humiliation put upon Him was absolutely necessary, as the price to be paid down for the ransom of a single soul, how impressively, how overpoweringly this consideration bears on the question of the soul's value! And it is because its worth is so great, so inconceivable, that the effort to save it shows the real wisdom of God's servants. The description He gives of their character is that they are "wise." The practical illustration of that wisdom to which He points is, that "they turn many to righteousness."

Thus we have considered what the text teaches us of *the character of God's servants in time.*

We proceed now to *the second division of our subject.* This calls us to consider *the condition of God's servants in eternity.*

The other two clauses of the text set this before us. Of the servants of God who possess the character, in time, we have just considered, it is here affirmed that in eternity "they shall shine as the brightness of the firmament, and as the stars forever and ever." And in attempting to handle this division of our subject I shall do no more than just glance at some of the more prominent features of the firmamental and the starry heavens as presenting the illustrations which God Himself here furnishes, of what the condition of His servants, in eternity, will be.

We may begin by observing that one of the features of the condition of Gods servants, in eternity, which the language of the text suggests, is that of the BEAUTY *which will mark it.*

What a world of beauty we have spread out for our contemplation in the firmamental and starry heavens! There is beauty in the brightness of the firmament. There is beauty in its height, and depth, and vast expanse. There is beauty in the light and shade which mingle there; and there is beauty in the hue imparted to it—that clear, rich, deep, incomparable blue. It has remained unchanged for six thousand years; yet we never tire of beholding it, or wish it different from what it is.

And when night comes on, how much of beauty there is in the calm, quiet shining of its countless stars! What thoughts of loveliness, what images of beauty are suggested by it! And thus, both by night and by day, God's own hand sets continually before us an illustration of what the condition of His servants will be in eternity. Beauty, the highest beauty, both moral and spiritual, personal and relative, will be an element of that condition. And if it be true that "a thing of beauty is a joy forever," what a well-spring of exhaustless bliss the redeemed will possess in this single feature of their state! God's promise to each of His ransomed people is, "thine eye shall see the King in His beauty." And intimately connected with this covenant assurance of the beatific vision of our Divine Saviour, there is another promise, in which we have the deepest personal interest, and which bears sweetly on the point of the subject now before us. The redeemed will not only *see* this beauty, but they will *share* it. "We know," says the apostle. "that when He shall appear, *we shall be like him.*" Like Him in righteousness, like Him in purity, like Him in perfection and like Him in beauty. "He will change our vile bodies and make them like unto His glorious body." "Changed into the same image, from glory to glory." What rapture there is in the very thought of such an attainment; and yet, this is one of the ideas set before us when we are told that in eternity God's servants shall "shall shine as the brightness of the firmament, and as the stars forever, and ever."

Another feature in this condition, as naturally implied in the language of the text, is VARIETY.

Watch the heavens for a single day, from morning till evening, and *how varied* are the aspects in which they appear! Hardly two consecutive moments will pass without some variation of the scene. The clouds are changing, the lights and shades are varying, and incessant diversity runs through the whole.

And so it is with the heavens at night. What an aspect of varied loveliness the spangled firmament presents! In size, in position, as well as in the hues which mark their shining, how varied the stars appear!

> ——"Majestic night;
> A starry cloud thy raven brow adorns;
> An azure zone thy waist; clouds in Heaven's loom
> Wrought thro' *varieties* of shape and shade,
> In ample folds of drapery divine
> Thy flowing mantle form—
> And like a sable curtain starr'd with gold,
> Surround thee!"

"One star differeth from another star in glory," says St. Paul. Some are of greater magnitude than others; some shine with fuller light; the rays of some are white, of others red, of others blue; some are single, others are double and revolve around each other. All these, and other circumstances, tend to make up an endless variety. And when the apostle makes the remark just quoted respecting the differences among the stars, he applies it to the very point of the subject we are considering, for he adds, "so, also, is the resurrection of the dead." No two christians are entirely alike as to their experience in time, and no two christians will be entirely alike as to their rewards of glory in eternity. The essential elements of their bliss will be all the same. Those elements will all flow from, and centre in the Cross of Jesus, but the combinations of those elements will be endlessly diversified. Variety will prevail among the redeemed in glory, as it does through all the works and ways of God.

"Thus will the song of heaven be ever new,
For daily thus will new and bright discoveries be made
Of God's almighty wisdom, power, and love,
To give the understanding larger room
And swell the song of ever *varying* praise."

And this variety is indicated as marking the condition of the redeemed in glory, when we are told that they shall "shine as the brightness of the firmament, and as the stars forever and ever."

Another feature of this condition, intimated in the words of the text, is its GRANDEUR.

Look at the heavens by day, and what a personification of grandeur they present! Look at them by night, and how, still more impressive that grandeur appears! That boundless, fathomless ocean of space, with its infinitude of shining worlds, what an object to contemplate! The magnitudes, the distances, and the velocities of the bodies in our own solar system we can measure, though we cannot comprehend. But when we pass outside of this system how utterly lost we become! Of the number of the fixed stars, or of the magnitude of one of them, we know absolutely nothing. Their ascertained distances, when set before us by millions of miles multiplied by millions, convey no idea to our minds. We gaze upon the milky way. To the naked eye, and even to the telescope of ordinary power, it seems to be thickly sprinkled with what has been significantly termed "star dust." And yet we know that every atom of that so called dust is indeed a star, a sun, in the centre of a system of worlds, like our own sun with its revolving planets. The idea of numbers thus suggested of distances and magnitudes, the idea of the myriads of spheres that fill the immensity of space overwhelms all thought and all imagination. And if it be right to argue as to the condition of the inmates of a building from the extent and grandeur of the home in which they dwell; if it be right to judge of the amount of a man's wealth from the number and extent of his possessions, then it is right from the grandeur of the outspread universe, to argue as to the condition of the redeemed in eternity. We read in the Bible, among

the covenant promises to God's people, such declarations as these; "*All things* are *yours*," "They shall *inherit all things*," and similar statements. I venture on no paraphrase of these wondrous sayings. But they are true. They will be fulfilled to the very letter. And you and I, if we are the servants of Christ, may gather from these passages, that every part of the outspread universe is a portion of our inheritance. O, there is a grandeur in this assurance that thrills the soul! And under the inspiration of that thought we may say to the astronomer, "Go on with your calculations. Push forward your investigations. Launch out into the yet unexplored portions of the universe. We have a personal interest in all your discoveries. It is an interest akin to that we should feel if you were discovering mines of gold and silver, of diamonds and rubies on an estate that belonged to our father. It *is* our Father's estate that you are exploring. The worlds you are discovering belong to us. God tells us so; and we believe Him. We know not *how* we shall possess them. But we *do* know that, in some way or other, they shall minister to our happiness. They are part of the inheritance which Jesus gives us. We shall yet gather tribute from them all. For we know it is a portion vast as the universe and grander than creation, which is reserved for those of whom it is said, that they "shall shine as the brightness of the firmament, and as the stars forever and ever."

There is only one other feature of the condition of the redeemed in eternity to which we would refer, as illustrated in the imagery of the text, and that is its HARMONY.

Look now, at the heavens again, with reference to this point.

> "Nor think thou seest a wild disorder there;
> Thro' that illustrious chaos, to the sight,
> Arrangement neat, and chasest order reigns.
> Worlds ever thwarting, never interfere;
> They rove forever, without error rove;
> Confusion unconfused! Nor less admire
> That tumult untumultuous: all on wing,
> In motion all; yet what profound repose!
> What fervid action! yet no noise; all bound
> In *harmony* by their Creator's hand.

And how interesting the illustration thus afforded of the condition of the redeemed in eternity. How perfect the harmony that will prevail there! The prayer of Jesus for His ransomed Church, a prayer that will only receive its complete fulfillment there, was "That they all may be one; as Thou, Father, art in Me, and I in Thee; that they, also, may be one in Us." How glorious the harmony that prevails among the Persons of the adorable Trinity! Such will be the harmony among the redeemed in glory. And though gathered out from all the ends of the earth—from every people, and tribe, and tongue, and nation, no discord or disagreement will exist among them. They will all be conformed to one image; all imbued with one spirit; all washed in one fountain, and all united to one Head. They will all have received of one baptism; all have held to one faith; all have acknowledged one God; all have worshipped one Lord, who is above all, and through all, and in them all. They will all tune their harps to one key-note; all drink from one fountain; all be gathered into one fold; and all constitute one blissful, blood-bought, rejoicing family. And this idea of the harmony, that will characterize the condition of the redeemed in glory, is taught us in our text when it assures us that they "shall shine as the brightness of the firmament, and as the stars forever and ever." *Beauty, variety, grandeur, and harmony* are some of the features that will mark that condition as illustrated in the language of the text. And thus we have attempted to draw out from this passage some of the lessons it teaches respecting the character of God's servants in time, and their condition in eternity.

And now we come to the application of our subject to the case of our dear departed friend and brother, the Rev. John Gordon Maxwell, late Rector of this parish. His character in time, accorded, most strikingly, with the prophet's description of what the servant of God should be. He was "wise," in the Bible meaning of the term. He gave practical proof of that wisdom by making it the great aim of his life to "turn many to righteousness." And now he has gone to join that glorious company of God's accepted servants who shall "shine as the

brightness of the firmament, and as the stars forever and ever." A simple sketch of his life, and a brief reference to some of the elements which marked his character, as a christian man and a christian minister, will be the best way of showing how true a counterpart to the prophet's description, of what the servant of God should be, was furnished in the life and labors of our loved and venerated friend and brother.

The Rev. J. Gordon Maxwell was born in Delaware Co., Pennsylvania, on the 19th of January, 1815. When he was about eight years of age, his father removed to Chester Co., where the family came under the ministry of the late Rev. Dr. Bull. The father of our reverend brother was a vestryman and a communicant in Dr. Bull's Church. At the tender age of twelve years, our brother was sent to the Grammar School connected with Kenyon College, Ohio, which institution was then in its infancy. The religious character of this institution was the chief motive of his father in sending him there. The result proved the wisdom of his course. In the fall of the year 1829 there was an unusual religious interest among the students in the college, as well as among the pupils in the preparatory department at Kenyon. There, at the early age of fourteen, our dear friend was made a subject of God's converting grace. He was confirmed by Bishop Chase, and admitted to the communion of the Church. Thus, with the dew of his youth upon him, he consecrated himself to the service of his God and Saviour. The steady progress that he made in the divine life, and the uniform consistency that marked his course, onward from that hour, prove the reality of the change which he then experienced.

He entered college in the year 1831, and not long after, he made up his mind to devote himself to the work of the ministry. That his son might be led to this decision, had been the earnest desire and constant prayer of his loving father, who died only a few months after his dear boy left home for Kenyon, in 1827. But that cherished wish of his father's heart had never been made known to him. The decision to which he was then led was uninfluenced, therefore,

by any human agency. It was God's solemn call, heard in the secret chamber of his own soul, and responded to by a life made beautiful by the even tenor of its blameless consistency. And here we have one more to add to the multiplying instances around us of the prevalence of parental prayer.

During his course in Kenyon College he was distinguished for the docility with which he received the instructions of his teachers, and conformed to the established rules of the institution. He was not less remarkable, at the same time, for the joyousness of his spirits. He has often been heard to say, in after years, how he would sometimes, in those college days, go off into the depths of the forest to leap, and shout, and let off that exuberance of spirits which might else have brought him into disrepute with those in authority. But those forest shades were his favorite resorts, also, for nobler purposes. Thither he was wont to retire for reading his Bible, for meditation and prayer. And there, under the guidance of the Holy Ghost, he was led to embrace those precious views of the doctrines of the Gospel which he loved so ardently, preached so faithfully, and practiced so beautifully.

After leaving Kenyon College, he entered on the study of theology, at the Alexandria Seminary. Those who were his colleagues there, bear witness to the activity and zeal with which he sought to do his Master's work in that neighborhood. He held himself ready for any service which offered an opportunity of telling of the love of Jesus to rich or poor, bond or free.

On finishing his course at the seminary, he was ordained Deacon by the venerable Bishop Moore, of Virginia. Immediately after his ordination he came to Philadelphia, and assumed the duties of assistant minister to the Rev. Dr. Tyng, in the Church of the Epiphany, for which position he had been previously engaged. This position he occupied for about one year; and then, in the year 1839, in answer to a call from the vestry of Emmanuel Church, Kensington, he entered on the discharge of those duties which terminated only with the close of his mortal life.

And this brings his history down within the knowledge of the members of this congregation, among whom the laborious years of his earnest and faithful ministry were spent. The growth of this parish, from the little handful that gathered round him when he began his work here, in the contracted building where they then worshipped, to the large and increasing flock, in this spacious and commodious temple, is his best memorial—the practical proof of the success with which it has pleased God to bless his labors.

I can tell you, my dear friends, nothing about the character of your loved and revered pastor which you do not know better than I or others could do. And yet, for the sake of refreshing your memories in reference to the privilege you have so long enjoyed in the ministrations of this faithful man of God, allow me to dwell for a moment on some of the leading features that marked his character.

As a preacher, he was an embodiment of the description which the gentle-spirited Cowper has furnished of what a true minister of Jesus should be:—

> "Simple, grave, sincere;
> In doctrine uncorrupt; in language plain;
> And plain in manner. Decent, solemn, chaste,
> And natural in gesture. Much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he fed
> Should feel it too. Affectionate in look,
> And tender in address, as well became
> A messenger of grace to guilty men."

As a theologian, he held clearly and decidedly to the views of truth, ordinarily known as Calvinistic. His own experience, under the guidance of the Holy Ghost, taught him that salvation, in every case, is traceable only to the sovereign, eternal, electing grace of God. It taught him too, that this grace, when felt in the soul, leads the sinner in his helplessness, to find in the finished work and perfect righteousness of Jesus, imputed to him, and made his own, by faith alone, the one only sufficient and all glorious ground of acceptance with God. And it taught him further, that when *divine sovereignty*

brings the soul of a ruined sinner into the bonds of this everlasting covenant, divine *faithfulness preserves* it there; so that it is thus "kept by the power of God through faith unto salvation." "Nothing can separate it from the love of God which is in Christ Jesus." These precious views of God's saving truth formed the unchanging, yet ever fresh, ever fruitful and ever profitable theme of his preaching. Jesus crucified; Jesus risen; Jesus reigning; Jesus in the sufficiency of His exhaustless grace, as the one sovereign, specific remedy for man's ruin—this was the burden of every message he delivered in his Master's name. And in this lay the secret of his success.

His views of the Church, were what are known as Evangelical and moderate. He loved the order established for the stated services of the sanctuary, and was scrupulously strict in the observance of it. And yet he felt free to avail himself of the wise liberty which the Church allows, and which the constantly recurring necessities of practical life call for, to make use of less formal services so as to adapt himself to existing emergencies, and take advantage of every opportunity to "preach the word, in season and out of season;" to become "all things to all men, if by any means he might save some." The familiar lecture; the meeting for social prayer, and the cottage meeting from house to house, were instruments which he loved to use and in the use of which he always found God's special blessing resting upon him.

As a pastor, he was tender, affectionate, and sympathizing. He had a ready ear and a feeling heart for everything relating to the interest and welfare of the members of his flock. In attention to all the duties of this department of his work he was indefatigable. Even when feeble health and failing strength called for rest from labor, he would toil on with a patient and consuming zeal that seemed, at times, to triumph over physical infirmity. The solemn vow assumed at his ordination was never forgotten; and so faithfully did he carry out the obligation of that vow, that nothing can better set forth what his life was, in this respect, than the language there em-

ployed. "He considered with himself the end of the ministry, towards the children of God, towards the spouse and body of Christ; and he never ceased his labor, his care, and diligence, till he had done all that in him lay, according to his bounden duty, to bring all such as were committed to his charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that no place might be left among them either for error in religion or for viciousness of life."

And while thus untiring in his efforts to promote, in his own parish, every good work, he was always ready to lend his hearty co-operation to more general movements which commended themselves to his judgment, as tending to advance the glory of God, and lessen the sum of human misery. The esteem in which he was held by his brethren of the ministry, and those who knew him outside the bounds of his own parish, you have seen expressed in the resolutions passed, at a meeting of the clergy, on hearing of his death; and also by the convention of our diocese, at its recent session in this city.

No one sympathizes with you, my dear friends, more deeply than I do in the loss you have sustained in the death of your beloved pastor. Among all our clergy in this city there was none with whose views and principles I had more cordial sympathy, and towards whose christian character my heart went out in more deep affection than to him. I bless God for giving me such a friend, and counseller, and brother in the ministry. I have known him intimately for near thirty years. I have known him in labor and in trial: in prosperity and in adversity; at home and abroad; on the land and on the sea; yet, I am free to confess, that I never knew him to say or do a thing that was not becoming a christian. He never, even in his most joyous hours of rest and relaxation, seemed to forget that he was a christian minister, or to lose sight of what was due to the honor of his blessed Master. I never remember to have left his presence without feeling that my intercourse with him had done me good. For myself, I feel that there is no greater blessing I can ask of God my Saviour, than that He

may give me grace to finish the work He has for me to do, as blamelessly, as consistently, and as faithfully as our dear brother has finished his!

And now my friends, to you who are members of this church, let me say you have enjoyed a great privilege in being favored so long with the faithful labors of this man of God. Remember the words that he spoke unto you while he was yet with you. Cling with a grasp that nothing can relax, to the views of the Gospel which he taught. The experience through which he passed in his last, long sickness only strengthened his faith in the reality and preciousness of those truths. During the latter part of his illness he requested that this message should be carried to his beloved people: "Tell them," said he, "that I have never got beyond the sentiment contained in Toplady's sweet hymn, "The Rock of Ages,"—

> "In my hands no price I bring,
> Simply to Thy Cross I cling."

"I hope this day to be with my Redeemer. But all my hope is in the righteousness of Christ; none but Christ, none but Christ." That was the key-note of all his long ministry among you. The echo that reaches you to-night—the last echo from your loved pastor's lips, as he went down to the swellings of Jordan, is in beautiful harmony with his life-time preaching. Then "as ye have received Christ Jesus the Lord. so walk ye in him." Hold fast the beginning of your confidence firm unto the end. Seek the grace that will enable you to follow your beloved pastor, as he followed Christ. Try so to live that he may meet you all at last, at the right hand of the Throne, and that pastor and people may all be "presented faultless before the presence of the Father with exceeding joy."

At a stated meeting of the Teachers' Association of the Sunday School of Emanuel P. E. Church, held on the evening of May 21st, 1867, the following report from the Committee on Resolutions was received and unanimously adopted, viz:

To the Teachers' Association of Emmanuel P. E. Church S. S.

The committee to whom was referred the subject matter of the decease of our lamented Pastor, (Rev. John Gordon Maxwell,) for an expression of the sentiments of this Association thereon, offer the following tribute to his memory, and would request that the same be entered, at length, upon the minutes of the Association, and a copy of the same tendered to the bereaved family of the lamented dead; also to the Vestry of the Church.

Signed: Geo. Sidebotham, *Chairman.*
Charles S. Howe,
William Tardiff, Jr.,
S. C. Hill,
Thomas Buck,
Joseph M. Christian,
} Committee.

It hath pleased "Him who doeth all things well," to take our beloved pastor home to Himself, to receive his Crown of rejoicing.

In this dispensation of Divine Providence, though it cause the dark cloud of sorrow to settle upon our hearts, yet we will endeavor to see in it the infinite wisdom of an ever-loving Father.

Though the "Under Shepherd" is taken from us, we will follow, only the more closely, the voice of Christ, the Great Shepherd, and Bishop of our souls.

As teachers in these Sunday Schools, to whose care immortal souls are entrusted, and for which trust we must render an account to a Just and Holy God; that, God being our helper, we will endeavor to follow the example af our pastor as he followed Christ; that when we shall enter into our rest, we may hear the

welcome sentence pronounced upon us, "Well done, good and faithful servant, enter ye into the joy of your Lord."

We will always remember these, his parting words and dying charge, "I entreat the Sunday School Teachers to walk prayerfully in preparation for their teaching—to live near to God for the building up of His Kingdom. I leave the interests of Christ's Kingdom in their hands to be built by prayer and faith, and that every one of them say, 'Lord, what wouldst thou have me to.'"

With his family, in their affliction, we deeply sympathize; with the church, we mourn; for ourselves, we weep; but with him we rejoicc in the full assurance that he "rejoices with a joy unspeakable and full of glory."